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Bethany Bible School Bulletin

Issued five times a year (January, April, June, August, and November.)

BY BETHANY BIBLE SCHOOL, 3435 Van Buren St., Chicago, Ill.

Entered as second-class matter March 2, 1916, at the post office at Chicago, Illinois, under the Act of August 24, 1912

Vol. VIII

JANUARY, 1920

No. 1

OUR NEW FORWARD MOVEMENT AND ITS RELATION TO BETHANY

The last week of January and the first week of February will go down in history as marking an epoch in the work of the Church of the Brethren.

During that time the various Boards appointed by General Conference had a series of meetings jointly and severally, and also with called representatives from the Brethren schools, and others.

The purpose was to consider our Forward Movement in the light of similar movements in more than thirty other denominations, and in its relation to the Interchurch World Movement.

The immediate result of all these conferences was the birth of our New Forward Movement.

The *Interchurch World Movement* has been making a careful survey of the whole task of the Christian Church in the evangelization of the world. It includes a study of the needs of the world both at home and in all the foreign fields. In America such a study is being made of every county and township, and of every family—so as to get a complete religious census, and an inventory of all our needs religiously here at home.

In the light of the facts as revealed by this study, our church is finding, just as the other churches are, that Our Forward Movement is not by any means big enough to meet our just share of the real crying needs of the world.

"*Our New Forward Movement*" means a determined effort to face heroically our full share, as a church, of the responsibility for the saving of the world. It means that we are going to consider our real job in home and foreign missions, Christian education, and benevolences. It means to raise the question of, How many of all the heathen in the world belong by rights to the Brethren Church? How many Mohammedans belong to us? For how many Jews and Catholics are we responsible, if they are to come to a saving knowledge of Our Lord Jesus Christ? For how many of the sick and downtrodden and starving, of orphans, and the poor and aged are we responsible, through hospitals, Nurses' Training Schools, orphanages, charities, and so forth? Then it means how

(Continued on page 20)

Echoes from the Des Moines Convention

The Bethany delegates to the quadrennial Student Volunteer Convention held at Des Moines, Ia., during the holidays returned with a quiet enthusiasm and earnestness which is deeply impressive. With one voice they declare that the channel of their thinking and living has been deepened by the practical manner in which the claim of Christ upon youth was presented. It has seemed well to ask these representative students to express briefly their best reflections regarding the conference. Including those on the last page, their responses follow. The reader's heart will burn with new inspiration from reading these messages.

GREAT THINGS

The Des Moines Convention was a great convention. Great issues were considered. Stupendous challenges were put up to the young Christian manhood and womanhood of the United States and Canada.

We are living in a wonderful age, which is demanding great things of us. We are Christians, and have accepted the Lordship of the Divine Christ, the Son of God. We have received a great heritage from our Christian fathers, and in a time of crisis and reconstruction the world is calling to just such people as we are for the help which we as Christian men and women must give. No man or woman with open heart could be at the convention those five days and not hear and feel the great world call.

And then the part that our church has to take in this great world program! Our possibilities are almost beyond our comprehension. About one hundred of our people were there. We received the vision. Will not our church and our God expect great things from us?

This convention will mean a greater Church of the Brethren. It will mean a greater outreach, more organized efforts, and better plans. It will mean more of the world conquered for Christ. May God bless and mightily use each brother and sister who was privileged to be present and to catch a vision of great things.—ELGIN S. MOYER, Head of Department of Missions.

Someone tried to hold a man back from a task by saying, "Impossible." The man answered, "Impossible! if that is all, let's go on."

In this time of unrest and upheaval it is more than an inspiration, it is a steadying influence to the soul to meet men who have vision enough to see through these difficulties to an all-powerful God, and faith enough to bring Christ, with all that means, to the whole world as the only cure for the unrest.

Christianity is not to be a side issue. In Him this is possible and by Him it is expected.—ANNA BEAHM.

The Spirit of the Lord is upon the churches to-day. There is a call for young men and women to lend themselves to works of leadership. Everyone should work in the next ten years as though he was the only one Christ was depending on to carry the gospel to the world.

Consecrated men are needed. You measure a man by the height of his ideals, the depth of his convictions and the breadth of his sympathies. Consecration means sacrifice, but, "Can we reproduce Calvary?"—RAY ZOOK.

I was impressed by the world's need for Christ and his religion. The old Macedonian cry, "Come over and help us," was sounded by native students from many lands. Assistance is demanded in education, in medicine, and in religion. A billion souls clamor for the simple Christian Gospel. Does the voice of God say, "Whom shall I send and who will go for me?" Let the answer ring out, "Here am I, send me."—ESTHER McCORMICK.

"Religion is more often caught than taught." As students we must live pure, honest, sacrificing, victorious Christian lives in order to participate in the task of supplying Jesus Christ to a needy world. As a denomination, we must be true to what is vital to us and be willing to go forward to do more than our duty since the great war left our manhood practically unimpaired. To have Christ we must give him to the world.—LAVINIA C. ROOP.

To-day we are not facing the bitter, torn world of six years ago; we are facing a suffering, sorrowing, yet humble, teachable world.

The American nation is on trial before humanity to-day. Shall we decide for world-selfishness or world service?

We as Christians do not think courageously enough of God; we have not put Him to the uses that Elijah, Christ, and St. Paul did. Therefore, we have not accomplished the work we should.

The power of prayer was emphasized and felt very strongly during the period of intercession which preceded the close of each session.—ELIZABETH LUDY.

Never has the world been so desperately in need of the living Christ. Never has such a challenge gone forth for men with lives *wholly* consecrated to the service of God, men who will *lay hold* on the power of God and then go out in that power to win the world back to the Father God.

"A body of men and women united and consecrated *could* conquer this world of ours." But—"The world has yet to see what God can do with a life fully consecrated to Him."

"God is in his world to-day just as truly as he ever was in the time of Elijah or Jesus or Paul. We have never begun to make use of God. The use to which Jesus and Paul put him is far from the experience of our lives."—MINNEVA NEHER.

I was impressed by the magnitude of the Des Moines Convention; its thorough organization, its able leadership, the simplicity of the messages, and the emphasis placed upon Christian character.

The convention has given me an increased faith in God, more positive convictions as to my life work, and a willing spirit to serve my fellow men where God would have me serve.—N. G. BAUMAN.

The great need of to-day is that men and women get a vision of God. God, who is greater than our best thoughts of Him, is seeking out those in whom He can incarnate Himself. The world is waiting for those who are ready to wear the cross. This world of turmoil and distress belongs to Christ. The heathen of India, China, and Africa are Christ's, though they know it not. This, our generation, is the only one that we can reach. There is no danger that God will fail; the only danger is that we may fail.—EDITH WEYBRIGHT.

The big thing, to me, in the Des Moines Convention was the marvelous power of the Spirit of God, which unites all races of mankind and makes them brethren. The essence of each speech was a plea to see Jesus as He is, and to follow in His footsteps. War-scarred Europe, the heathen lands, as well as the rest of the world long for the joy and peace Christianity alone brings, and makes a Brotherhood of man.—RUTH BLOCHER.

The Des Moines Convention was a mountain-top experience to me. I received a new vision of the needs of a *hungry world pleading* for the story of the love of Jesus. If we do not take Christ to them they will accept some substitute. The door stands open to-day, to-morrow it may be closed.

Missionaries back from the field say that "mission work is not a sacrifice, it is a privilege." Why not some more of us enjoy the privilege?—C. H. GNAGEY.

"The war worker was a snap shot; the missionary is a time exposure."

The Convention gave me a vision of the world's needs and showed that Jesus Christ is the only hope of satisfying its needs. My idea of God has been enlarged, and the truths which I knew before have gripped me in a new way, and mean more than ever before. The most important effects of the Convention are coming from reflecting upon some of the things that were said there.—PERRY L. ROHRER.

The tragedies of the past, the unrest of the present, the unprecedented opportunities before us, make this Convention unique at this stage of the world evangelism. Spiritual leaders of every nation say, "Now is the time to save my country for God." This Convention was born in prayer, the speakers spake as oracles of God, the visions were unlimited, the ideals were Christ-like, the purposes were Godly, the results will be: consecrated lives and a universal evangelization for Christ.—MERLIN C. SHULL.

The *greatest* gift you can give to this world is a Christian life. The *greatest* step that you will ever take is to step out for Christ. The *greatest* desire you will ever have is the desire of all past ages, *Happiness*. How can I secure Happiness? I know of but one way. You know of but one way. That way is to have a *clear conscience* toward God. How may this be done? There is but one way. Matt. 5:23, 24. God can read your *heart*. God not only wants your whole life but all *past records clean*. My plea is *entire consecration*.—ORVILLE HERSCH.

"I am not ashamed of the gospel of Jesus Christ for it is the power of God unto salvation," seemed to be the keynote of the entire Convention.

This gospel was declared with power to be the indispensable need of every people of the globe at the present time. Heathen religions are shaken, nations are torn and bleeding, society is chaotic and expectant, and Christ is the only sufficient remedy.

"God is greater, better and nearer than our best thought of Him." "Christ is the nearer approach of God to man." "Learn to use God as Christ used Him and who dares to postpone the answer to our faith that the Kingdom of God will come with power in our day?"—D. D. FUNDERBERG.

"No one ever fully discovers himself until he identifies himself with universal ends." No one really knows himself and his object of existence, until he makes himself "One" with the purpose of God. The Redemption of His World Unto Himself must be the impelling passion of our lives. "God wants to make this world the home of His glory." This is a challenge to humanity to say, "For me to live is Christ." God says, "I am with thee"—and "Put on thy strength, O Zion." May we answer, "O God, I believe in Thee, make thyself known in me."—RUSSELL SHULL.

The message of the Conference was that the Christian world has a great obligation to fill. The war has made all nations now in darkness, superstition, and ignorance open to the one indispensable religion, Christianity. It has brought all nationalities together until all peoples seek to substitute one grand international mind and ideal for our present national and provincial prejudices. America has stood the champion of democracy and now she must respond with her resources to save the world spiritually. She must respond while the world is plastic to mold her through social service to know Christ the Saviour.—JOHN F. GRAHAM.

The Convention impressed the truth that it is a serious matter whether the countless heathen receive Christ while their hearts are open. The present force of missionaries is but a handful. Yet missionary effectiveness rests not only in numbers but in the quality of those who go, depending upon their ability to demonstrate Christ. True, consecrated missionaries were leaders in the Convention and through many delegates their influence will penetrate new fields in heathen lands.—JOHN BLOUGH.

From the mountain-top experience we have descended to the valley of everyday duty with Peter's volunteer declaration upon our lips, "Lord, I will go with thee, both into prison and death." Christ is praying for us even as He did for the apostle, that our faith fail not. He has strength for every task. We need not fail.—RUTH FORNEY.

"India can get along without you and me, but she needs Christ." That is the great world need. It is a new challenge to volunteers, to supply Christian leadership. This means the investment of life which will yield the largest income.—LUTIE SARGENT.

Principles Bearing on Moral and Religious Education

EZRA FLORY

Part IX—Altruism

Altruism is unselfish love and has its objective in the welfare of the one loved. Much has been said about the development of this instinct from the standpoint of biology and sociology. Let it not be forgotten that altruism cannot shine of its own light, for without Christ it is like a planet, unable to illuminate itself.

A few practical points on this subject follow:

1. This feeling must be stirred through personal experience.
2. Altruistic feeling should be allowed its own reward. Material rewards will cheapen this emotion. A mother recently gave ten cents to a little boy for telling the truth. This commercializes the emotion and drags it down to that lower level instead of sustaining it where it is. Much Christmas giving is really selfish and not conducive to the normal development of this emotion. Giving old clothes, and toys undesired, to missionaries is worse than getting rid of them so far as the development of altruism is concerned. To develop this feeling the gift should be the child's own property. The emotion itself is the highest reward. Do not try to supplant it, but appreciate and recognize it.

3. Altruistic feeling must find its first expression in the home. It is too largely neglected at this fundamental point. The rule is to begin with that which is near and advance toward that which is more remote—parents, brothers and sisters, to missionaries. Do not refuse the little gifts of children for therein lies the making of missionaries.

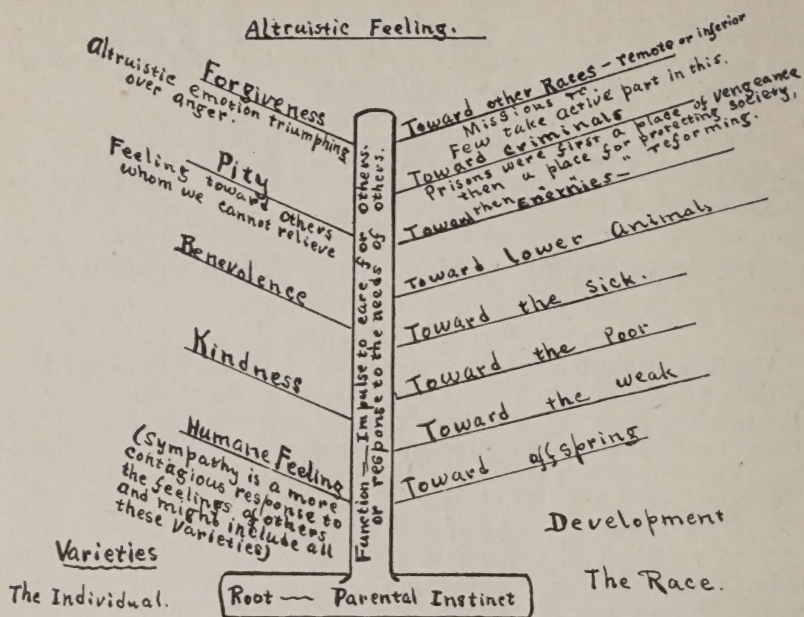
4. Seek to stir this feeling through personal experience, especially in the young. Do not depend upon mere statement. It begins through intimate personal association and the latest development is toward those in distant fields. Begin with that which is near.

5. Where it is not possible to objectify the more remote, use pictures and devices that will appeal to the senses—costumes, curios, and the like.

6. Utilize the child's animistic tendencies in the earlier stages of training—dolls, sympathy for flowers, etc. His sympathies for flowers, for insects that get lost, for the doll out in the dark under the tree—all are great opportunities in the training of altruism.

7. Care for pets is very helpful.

8. Broaden the appeal step by step. Missions are not so much a command as an opportunity for training these deeper emotions which began in the child's world of home.



9. Do not antagonize well-developed altruistic feelings but gradually widen the sympathies. In adolescence the gang or group instinct is often looked upon as a degenerate feeling. It is not narrow, however. Let us widen it. The Sunday School class may be limited to a select few. Do not break down the social feeling. Widen it by showing traits of worthy and objectionable characters.

The same principle will hold with gifts, which involves the property feeling. Do not pool the offerings of the young, putting into the general offerings, as is too often done. Let the offerings of the adolescent be motivated toward some definite and concrete object of worth. There should be a graded curriculum of offerings as well as of teaching and expression.

10. Make the points of sympathy as many as possible, and as vital. Do not emphasize differences but likenesses.

11. Emphasize the personal element of altruistic activity especially during adolescence. Young people cannot sympathize with national causes, or with missions in general; they can with individuals. We must begin in training altruistic feeling where the feeling begins. Start with individuals in touch with individuals as much as possible.

List activities or modes of service for the young, from which they may be able to select: hospitals, visiting, singing, telling stories, reading, taking flowers, playing with children, carrying toys, amusing children, and the like. Almshouses, orphanages, homes for the aged—sewing classes, meetings for mothers, splitting wood for a poor widow, beautifying the church premises, friendly visiting.

12. Utilize the feeling of altruism especially in biography and in the New Testament.

13. Provide systematic opportunity for the expression of this feeling.

14. In later adolescence provide for the study of the present standards and ideals of altruism, and study the development of this feeling.

15. In adult life, lead to the first-hand study of local conditions and how better to direct effort regarding these conditions.

16. The critical point of the development of this feeling seems to be from 16 to 18 years of age.

The Christian Attitude Toward Amusements

H. F. RICHARDS

This subject has to do with that which affords pastime, recreation, or various attempts at producing pleasurable effect. It may be some continuous effort of some institution operating for this specific purpose, or it may be the occasional, self-chosen effort to amuse one's self. It may be the theater, the dance hall, the billiard table, or games such as ball, chess, checker, or such sports as hunting, fishing or auto riding. Usually, however, when we think of amusements, we think simply of that which gratifies the senses, but it may be made to include mere mental and spiritual gratification. One may read books by the hour simply for the pleasure produced, or he may enter social relations merely for the sake of pleasure. Usually we think of this mental pleasure as on a higher plane than the mere physical, but it may be about equally prostituted. Indeed, one might be so occupied with the seeking of religion merely for the sake of pleasurable emotion, until his motives could be questioned.

But beneath this whole subject may be found some guiding principles which will help one to determine what is ethical, and what is not, in this great and growing phase of human life. In fact, some principles must be found and taught to help people on their way. We have not settled this question by mere prohibitions along certain lines for this alone does not help people to act intelligently and with virtue in the matter, nor does it touch the great field of the permissible. So we note a few of the guiding principles.

First of all, life is to be enjoyed. There are legitimate pleasures. Jesus was not himself an ascetic or a recluse. He entered and enjoyed society. He was present at feasts, and his enemies in ridicule called him a wine bibber and a glutton. He placed no premium upon the sheer absence of pleasure in a life. An affected piety which endeavored to unite the devout spirit with neglected toilet and assumed seriousness met with his hearty disapproval. He talked of "joy" even in the midst of hours that naturally were darkest, and assured the disciples that they would be filled with joy even in the midst of persecutions. For Him joy was such an abiding thing that it was not subject to the vicissitudes of external circumstances. Yes, life is to be enjoyed and there are pleasures that are legitimate and wholesome. Our physical, as well as our mental

and spiritual well-being demand them, especially in this age of such constant stress and tension. Without them life is abnormal, dyspeptic, unwholesome.

But it must be remembered that pleasure is not the end of life. It is a by-product, rather than an end to be sought in itself. Made as an end, it leads to degeneracy of character. It leads to selfishness. Its first thought is one's own likes and dislikes to the disregard of the welfare of others. It gives no place for the cultivation of sympathy. It made the rich man comfortable and happy while Lazarus lay dying at his gate. Indulged in as an end pleasure leads one to ignore the finer qualities of life. It leads the prodigal on the downward path to shame. It makes one frivolous and superficial and unable to consider the large and more serious things of life. Like thorns, it chokes out the spiritual life (Luke 8:14). Even of itself it fails to satisfy except there be an ever increasing amount to effect the required intoxication.

There are some forms of amusements that are in themselves harmful and wrong. They strike at chastity or integrity. Some games are so purely a matter of chance that they tempt one into taking advantage or into the practice of gambling and thus strike at the very roots of character. To a professional gambler, the life of the common day is too void of excitement and chance and consequently his perverted tastes are only satisfied when under the spell of the game. How about the stage and the dance, both of which have come to have such wide recognition and endorsement? The question must be answered in the light of their effect on character. Are there good effects? Are there evil effects? Which outweighs the other? Might the good be gotten in some other form without the evil accompanying it? Has not the dance rendered a service in promoting a congenial social spirit and helped to pass with good cheer hours that otherwise would have been heavy? Has it not been an easy means of planning an evening of entertainment? Is there not about it a certain "rhythm" which is more or less natural and gives a pleasurable sensation? But who can measure the evils that have attended this form of recreation which somehow has tended to hug the saloon rather than the prayer meeting? How about the theater? Is it not true that presenting a truth in action is one of the most forceful methods of impression? Certainly, but in order that there may be a vital sustaining interest it is necessary that there be a clash of forces in which the evil must be so vividly portrayed as to be hurtfully suggestive especially for persons who are morally less mature. Whatever is in itself harmful should be ruled out of the Christian's practices.

But something needs yet to be said about that class of pleasures or forms of recreation which are legitimate. These can not be indulged to the point of injuring the body, mind or spirit, or to the wasting of one's time. Innocent pleasures, reading a book, playing games, enjoying sports, auto riding, or whatsoever, indulged to the point of dissipation of time, money, or powers, have been carried beyond Christian bounds.

In conclusion shall we remind ourselves that the recreational interests have been commercialized. The purse, and not morals, has

for the most part been the determining factor in their selection. If the home and the church would save the young from the dangers that lurk about the hours of recreation, let them provide prayerfully and sanely from the large store of the pure and innocent forms those things which not only interest but carry with them moral and spiritual values. The ultimate goal is to be found not in simply being entertained, but in enjoying in a Christian way the fellowship of others and in finding life's joys in making others happy.

Holiday Extras at Hastings Street

W. J. HORNER

Much real Christian love and joy overflowed from brethren and sisters in surrounding churches into the mass of humanity about Hastings Street during the Christmas season. This was expressed by neatly made garments and warm bedding made by unselfish souls like Dorcas in Aid Societies, choice portions of fresh beef and pork and various produce which bespeak industry and generosity among the brethren on the farm, and gifts from the children which included dolls, nuts, candy, pop corn and other things to delight the heart of the city child. Some sent money which was used to good advantage in supplying the necessities of life which were put into more than one hundred and sixty baskets and bundles distributed to carefully selected homes. In many of them suitable religious exercises were held. It would have done your hearts good to see the radiant smiles of those who were cheered by your gifts. Many received a clearer vision of Jesus through the kindness visited upon them.

On Sunday evening before Christmas an inspiring program of song and story was rendered by our Sunday School to a crowded house of attentive listeners. The Primary Department conducted a social on the afternoon of December 24 at which more than seventy-five mothers and children were present. Over a hundred adults and children attended a praise service on Christmas forenoon.

Mention should be made of our Young People's Sunday School classes who prepared forty treats for Protestant boys and girls in the County Home.

New Year's Eve also came in for special observance. This is the time when thousands dissipate the closing minutes of the year on the devil's toboggan of pleasure and vice. About one hundred and forty endeavored to spend those precious moments from eight until twelve-fifteen o'clock in a more profitable manner. By way of lantern slides we journeyed about the earth and were impressed with the beauty of man's temporary home. What must the eternal home be like? A social hour followed in which our acquaintance and fellowship were deepened and enriched.

From ten-thirty o'clock each moment was occupied with brief messages in word and song, testimonies, confessions, and requests for prayer. The Holy Spirit was present with power of conviction and uplift. While the whistles announced the passing of the old year and heralded the advent of the new, we kneeled before the Lord in worship and sang "Jesus, Saviour, Pilot Me" as a petition for guidance during the days of the year just before us.

Douglas Park Mission Notes

O. E. MESSAMER

Our work at Douglas Park is being carried on with both successes and failures. Success in gaining the confidence of some of those with whom we work, in seeing them respond and reach out eagerly for that "something" which they realize is the possession of the unselfish, sympathetic, helpful Christian man or woman. Many are desirous of attaining this themselves. Success in aiding young people, boys and girls, through the Sunday School, industrial, social and other activities to set the Bible and Jesus Christ as the standard of their lives and to begin happy, willing service and the earnest struggle of a Christian against sin and evil. Success in opening homes to the teaching of the open Bible, these all being often the result of years of seed sowing but now developing toward the harvest, yes actually bearing fruit as some soul asks for admission into the kingdom and at once seeks, Andrew-like, to pass the good news on to others. And at least a step forward when through some temporal assistance, children are won for the Sunday School, a home is opened to Gospel Team work, or a request made for a home Bible class. Thank God we can see some definite results of the efforts that have been and are being expended.

But O! the failures, or seeming failures. The promising boy or girl lost to the Sunday School, the young man or woman with whom the Spirit has been striving growing cold and losing interest, or, sadder still, the one who having begun the Christian life is slipping back into sin. This is hard to bear.

Briefly this is the situation as we who carry some of the burdens and responsibilities view it. We need wisdom, tact, courage, strength, and in all an abundance of the Holy Spirit to guide.

During the present school year we have been able in a fair measure to carry through the appended weekly program, not always as we desire, but with partial success. Four have been added to the church by baptism, others are awaiting the removal of real difficulties, not of their own making. Will you pray, dear reader, that we may indeed be "ambassadors on behalf of Christ" to this community and the work result in good to men and glory to God?

Weekly program of current activities at Douglas Park Mission, winter, 1919-1920.

Sunday A. M.	9:30	Teachers' Conference.
	10:00	Sunday School.
	11:10	Sermon.
Sunday P. M.	2:00	Juniors C. W. Meeting.
		Gospel Team Work.
	7:00	Story Hour.
		Young People's Meeting.
		Adult Bible Class.
Monday P. M.		Worship, Sermon.
	6:30	Library and Reading Room Hour.
	7:00	Industrial Classes.
	7:30	English Night School.
Wednesday P. M.	7:00	Instruction Classes.
	8:00	Bible Study and Prayer Hour.

Thursday P. M.	2:00	Store Room Hour.
	6:30	Library and Reading Room Hour.
	7:30	English Night School.
		Home Bible Classes.
Friday P. M.	7:30	Lecture (not regular).

The Student Volunteer Band

LILA C. BRUBAKER

Many things are causing the Volunteers to be thankful to our Heavenly Father. Slowly and normally the number of our volunteers is increasing. We see only the fruits of a silent, unconscious influence at work, for the initial steps are taken by those seeking deeper consecration.

In a heart to heart talk Brother A. D. Helser, traveling secretary of the bands, brought a strong personal appeal to our students. To the volunteers it gave impetus and zeal to press forward and caused others to make decisions in letting God have complete control of their lives.

These are inspiring days for us since our delegates to the Des Moines Convention have returned. Their changed lives are affecting other lives. Besides we were privileged to have with us for a brief visit Sister Olive Widdowson, and Brethren J. M. Blough and Jesse B. Emmert, the latter giving us a vivid picture of the needs of India. Sister Anna Blough of China is with us for school work and her life and messages are invigorating. And, too, there have been challenges from the outgoing missionaries to India.

Through deputation teams we have given programs in twenty-two churches in four states—Michigan, Ohio, Iowa and Illinois. Many young people with life and its possibilities before them, have received larger visions and greater responsibilities. There is much to do and the need for volunteers was never so great as now. God is wanting you, young man! young woman! Will you disappoint Him? Or will you please Him?

The Church History Society

RUTH BLOCHER

During the autumn quarter of this school year a Church History Society was organized at Bethany. The purpose of the organization is to promote an interest in the study of Church History among the members of the Society and students in general, and to record historical facts that are considered to be of a religious character and useful to church people.

Any person in the school having had a year of Church History or who is enrolled in the present class may be an active member. Any one eligible for active membership while here, may be an honorary member upon leaving.

The Society meets once a month to discuss items of Modern Church History, and has a public program each quarter.

The officers are:

President, J. H. Morris.

Vice-President, Warren W. Slabaugh.

Corresponding Secretary, Elizabeth Buckingham.

Recording Secretary, Ruth Blocher.

Gregory the Great

MARIE OLSEN

Gregory is one of the most notable figures in ecclesiastical history. He exercised in many respects a momentous influence on the doctrine, the organization and the discipline of the Catholic church. He was born in Rome about 540 A. D. His father was Gordianus, a wealthy patrician who owned large estates in Sicily and a mansion on the Cælian Hill in Rome. His mother appears also to have been of good family but very little is known of her life. She is honored as a saint, her feast being kept on November 3.

Gregory received the best education to be had at the time and was noted for his proficiency in the arts of grammar, rhetoric and dialectic. Not least among the educative influences was the religious atmosphere of his home. He loved to meditate on the Scriptures, so that he was devoted to God from his youth up. His rank pointed him naturally to a public career.

First he was made governor of the city and began devoting his wealth to the founding of six monasteries in Sicily, and his home also on the Cælian Hill was converted into another under the patronage of St. Andrew. In 579 he was sent as papal ambassador to the court of Constantinople, returning to Rome in 586. After the death of Pope Pelagius II, the choice of a successor fell upon Gregory, he being the first monk to attain that office.

Hereafter, till his death, he devoted all his energies to the interests of the Holy See and the eternal city. He continued the simplicity of monastic life, and by his influence rendered signal services to the monastic order. He was unbounded in his charities to the poor. He sent food from his table to the hungry before he sat down for his meal. Nothing seemed too great, nothing too little, for he was always engaged in providing for the interests of his people, or in writing some composition worthy of the church, or in searching out the secrets of heaven by the grace of contemplation.

He was very zealous in his efforts to convert the Jews. He protected their rights and assured to them the unhindered celebration of their feasts and the undisturbed possession of the synagogue; on the other hand, he repeatedly opposed the possession by Jews of Christian slaves. The principle of his policy in regard to the Jew is expressed in the following sentence which was adopted by later popes "Just as no freedom may be granted to the Jews in their communities to exceed the limits legally set for them so they should in no way suffer through a violation of their rights." Centuries later his policy toward the Jews was still designated as the standard.

As a musician it is said that Gregory had a great talent for sacred poetry and music. He founded a school of singers which became a nursery for similar schools in other churches. To him is ascribed a great work in the reformation of church music—the Gregorian chants.

With all his numberless cares he still found time for literary labor. His books are not of great literary merit but were popular and

useful for the clergy of the middle ages. His works number about a thousand, some of which are a three-fold exposition of Job, twenty-two homilies of Ezekiel, forty homilies on the gospels, about 850 epistles and others of more or less importance. He is also remembered as a great organizer of missionary enterprises for the conversion of heathen and heretics, most important of which was the two-fold mission to Britain of St. Augustine in 596, of Miletus, Paulinus and others in 601.

His contribution to the world lies in his power as an organizer, an administrator, and the connecting link between ancient and mediæval theology; his theology was marked for its exalted conception of God; its conception of the power and destructiveness of evil, and its idea of man's utter helplessness to do anything for his own salvation. His achievements appear more wonderful because of his constant ill health. He suffered almost continually, but, in spite of this, his work continued. His last years were filled with much suffering and he died on March 12, 604. The variety and worth of his achievements have won for him the title, "Gregory the Great."

Sunday School Efficiency

EZRA FLORY

Efficiency is a new science. By it we mean to secure the greatest returns for the amount of energy invested. Since the final test of the Sunday School consists in what it produces, we are made to conclude that, for the amount of effort invested, this organization is the most efficient on the face of the earth. But more should be invested. Any school is efficient which develops to the utmost the religious life of every pupil. Nothing less than this aim dare be permitted if we are to be considered efficient in the sphere of effort within which the new science of efficiency views us.

Schools differ. Some are large, others small; some are poor, others rich; some are in the country, others are in town. Some have good equipment, others have poor equipment. Some schools are making a heroic effort to meet their difficulties, some continue in the even tenor of monotony. It is not well that a school should continue to fail, or to remain apparently static. Every school should set for *itself* a definite aim in order to judge itself and work systematically toward its accomplishment.

There are *four essentials* of Sunday School efficiency around which all others may be considered. *First*, the grouping of the pupils, which we call grading. This must be done according to their stages of development so as to enable the teacher to meet the religious needs of every individual. In doing this grading four things must be kept in view: (1) grade from the viewpoint of the pupil's associates; (2) his public school grade; (3) his age; (4) his spiritual attainment. All this should be brought about by normal and quiet methods without any serious disturbance of individual pupils and without any noticeable agitation of the school as a whole. The supreme aim should be to provide the pupil with a maximum of opportunity. Judgment must be exercised by those best acquainted with the capacities of the child.

Second, The *selection and training* of each teacher for meeting the religious needs of individual pupils as they develop, must have due attention. We have not launched a propaganda for the finding and training of our future workers. We have not been fair with the school nor with the teachers. In most schools there is an abundance of latent material but we have not found it nor set out to train it. There are various types of individuals. Some are better adapted for teaching in one department, some in another. Teachers need grading and training as certainly as pupils.

The *third* essential in Sunday School efficiency is, the selection, preparation, and presentation of the lesson material with the religious needs of the individual pupils definitely in mind. Most of our lessons are already prepared. The references, questions, golden text, illustrations, pictures are all provided. The order in which the entire process is to be unrolled is stated, and the average teacher "reels it off" as dogmatically and mechanically as he is directed. It is urgent that the teacher be awakened to the fact that he is teaching *lives*, and not *lessons* primarily. No pre-arranged lesson can be taken wholesale for only the teacher of individual pupils can know what the peculiar needs of her pupils are from time to time. Again, much of our work in the Sunday School class is a mere aping of day school methods with its "busy work" like theirs. We dare not forget that the aim of the Sunday School teacher differs from that of the day school teacher and must supply, as well as complement, what is neglected in the day school—the religious training of the individuals.

Fourth, The organization and equipment of the school in such a way as best to accomplish the above results in individuals and to secure the unity of the school as a whole. Herein lies the fundamental idea of organization and equipment. The word "organization" means *work*. All this is not done for effect nor to accommodate some person who ought not to be slighted, nor to drive machinery—splendid machinery that takes up energy unnecessarily to see wheels running and oil to lubricate. Organization and equipment are merely auxiliaries to get something done in the most efficient way. Such organization must be effected to meet the needs of the particular school in its peculiar situations. It cannot be adopted, but must be adapted.

The Ministerial Association W. C. STINEBAUGH

The beginning of this organization may be traced to a desire which our ministers have had for a society distinctly their own in which there might be discussed the problems pertaining directly to ministers. Such a course was suggested and decided upon at the close of school last year, but it was left for the students of the autumn quarter of 1919 to complete the plan and put it in operation.

On October 1, 1919, a meeting of the ministers was called and after the project was explained briefly, temporary officers were chosen and given power to frame a Constitution and By-Laws.

At the second meeting which followed a Constitution and By-Laws were submitted to the association and adopted. The Constitution declares the purpose of this Association to be four-fold:

"(1) To acquaint the student minister with the problems of the ministry in the church of to-day.

"(2) To provide opportunity for the development of its members in public address and in presiding over public meetings.

"(3) To discuss the religious, social and political conditions of the world and their relation to the task of the Christian church.

"(4) To develop in its members the social graces essential to success in the ministry."

The membership includes all of the student ministers of the school. The ministers of the faculty and pastors of the church here are eligible to honorary membership. At present there are about seventy ministers eligible to active membership and there are a dozen on the honorary list. The usual officers and committees are provided for; the Critic being the head of the Homiletics Department or any member of the Faculty whom he may appoint.

We have now tried the Ministerial Association for more than a school quarter and are ready to declare it a very helpful factor in the minister's development. Some of the subjects which have been considered at our programs are: "Making the Pastoral Call"; "Sticking to Your Text"; "Sermon Building"; "The Pastor's Training"; "Interdenominational Co-operation"; "The Peace Treaty"; "The Minister's Bookshelf." The general discussion which has followed the talks on these subjects has proved very valuable because opportunity is given for each one to ask questions or offer additional thoughts. Thus, too, the speakers on program must make everything clear and practical or else they will be questioned regarding it after they have finished.

Officers of the Association hold office during a regular quarter of Bethany Bible School. The following is a list of the present officers:

President, D. D. Fundérburg.

Vice-President, Trostle P. Dick.

Secretary-Treasurer, W. C. Stinebaugh.

Chorister, Burton Metzler.

Chairman of Program Committee, Wm. J. Tinkle.

Chairman of Social Committee, Ray Zook.

Superfluous Words

A paper read before the Ministers' Association by W. C. Stinebaugh

On various occasions and at different places this brother, "Superfluous Words," has introduced himself to me. His address at present is 3435 Van Buren St., Chicago, Ill., or at least I've heard him around there. Formerly, however, he lived in Indiana, Ohio, Iowa, and a number of other states. Since he moves about a good deal it is hard to locate Brother S. until you happen to hear him.

A few years ago Brother S. came over to our church and was asked to open the service. No doubt he had not expected such an

invitation, but after a lengthy apology he read a Scripture lesson and proceeded to make some remarks on it. His remarks were not only rambling but the brother did not seem to know when to stop rambling. This made his listeners form the opinion that he was tedious whenever he spoke and that he could not really say anything worth while. But he could have said a few sentences with some weight to them and have contributed his share to this service had he disciplined himself to put quality rather than quantity into his remarks.

Again Brother S. was conducting the services in his home church. He read a Scripture lesson and then gave a sermonette before the prayer. After prayer our brother delivered the regular sermon. His points were evidently too few for the time which he wished to use, and so while he was speaking he constantly tried to say the thought in as many different ways as possible. This method of repetition, while often an aid to clearness, was in this case so abused that it gave the audience confused ideas and made them restless and inattentive. One poor fellow who usually followed the sermon very closely actually fell asleep. After services the minister said to him, "Well, Jim, I noticed you slept during the sermon." Jim simply said, "Yes, Brother S., I stood it pretty well the first hour, but after that I *did* get a bit sleepy." When the sermon was finished we had prayer and then Brother S. happened to think of a point which had slipped his mind while he was preaching. He gave it now and with it made an attempt to renew the sermon in our minds. Somehow those last ten minutes seemed *very long*. No wonder, we had had three sermons in one service and by the same man at that. Such a thing would have been perfectly proper in the day of the Pilgrim Fathers, but was decidedly unwise in the twentieth century.

Upon another occasion Brother A, a speaker of some note, came to give a lecture at the place where Brother S lived. The latter was to introduce Brother A. Brother S must have thought it was his business to give a biography of Brother A and also outline his speech for him. Anyhow before Brother S got through with his lengthened introduction many in the audience wished he would sit down so that they might have some of "that extraordinary privilege of hearing so noted a speaker" which he said was in store for them. Then, too, Brother S had blundered around trying to start something on Brother A.'s subject and had incidentally spoiled it so that it put the speaker to a disadvantage in the very start.

There was another way in which Brother S. made himself annoying in his home congregation. Whenever any brother or sister who had been a delegate to some conference or convention made a report of that meeting this brother seemed to feel it his duty, or maybe his privilege, to emphasize what had been said. This usually amounted to rehashing the former speech and made the delegate feel as if he might as well have kept still.

Finally, I have seen Brother S. and others of his relatives as moderators of meetings and conventions. There the time element

was very important and when the time for general discussion arrived, Brother S. would arise and say, "We are sorry our time is so limited. We have but five minutes and we can have only a few very brief talks." O that he had quit at that! But he kept on commenting on scarcity of time until *three* of the *five minutes* were gone.

It is wonderful how much Jesus could say in a few words. May we all profit by his example. Talk is cheap but it costs effort to be able to say something worth while. A minister is responsible for the time which he takes from his hearers. He should use it only as long as he can do so to their profit.

The Student Conference

ELSIE HERSCH

The original student organization of Bethany is the Conference, formed early after the school was established. With the new order of societies within the present year a few changes have been made in the Student Conference. It now meets once each month. Its aim is "to afford opportunity for the discussion of topics of general interest, important religious questions, and practical problems of the students."

The present officers are:

President, John Blough.

Vice-President, Galen Bowman.

Secretary, Elsie Hersch.

Chorister, Alice Lehman.

Chairman Program Committee, A. D. Helser.

Chairman Social Committee, Walter Shively.

The Senior Society

JANE B. SHAMBERGER

The aim of our society is, That we may attain unto a higher degree of intellectual, moral and social culture, and unto a better acquaintance of parliamentary principles. The membership consists of Seminary students and the Seniors of the Training School.

The present officers are as follows: President, Florence Wirt; Vice-President, Agnes Kessler; Secretary-Treasurer, Jane Shamberger; Chorister, Marie Olsen; Critic, Ruth Forney; Censor, Galen Sargent.

During the year we have had several very good programs. The subject, "Women in Modern Life," was recently discussed. We were reminded of the important place which the women of to-day hold.

At our last meeting we discussed ways in which we could help to make our society a success. Some very good impromptu speeches were given. Brother J. H. Morris, our faculty adviser, gave a very good talk on "What the Faculty Expects of Our Society." Special music is an important feature of each program given.

During the autumn quarter our Society entertained the Livingstone Society and the Ministers' Association.

The Livingstone Society

GLADYS SENSEMAN

The Livingstone Society aims to develop in its members the ability of discussing such topics as will be of greatest value and interest to all, and to broaden their vision in preparation for future work.

The membership of this Society shall consist of all students of the school who do not belong to other societies. Persons not members of Bethany Bible School may become members of the Society by applying in writing, which application shall be approved by a two-thirds vote of the Society.

The present officers are:

President, Gladys Senseman.

Vice-President, Harold Emmons.

Secretary-Treasurer, Della Prather.

Chorister, Sylva Stombaugh.

Chairman of Program Committee, Pearl Oaks.

Chairman of Social Committee, Esther McCormick.

Critic, E. S. Moyer.

The School of Music

The unusually large enrollment in music for this quarter is making a very full schedule for all four teachers, Brother and Sister Roy Dilling, and Sisters Ethel Fike and Marie Olsen.

Sister Marie Olsen has arranged to be with the Franklin County Church in Iowa immediately following commencement. After a week of singing practice, Brother O. E. Messamer will conduct a revival, assisted by Sister Olsen in song leading and personal work.

Brother Dilling and family are planning to spend the summer in music institute work among the churches in Idaho. They have time for one more engagement in an institute or evangelistic service immediately following Annual Conference on their way westward.

The Ladies' Chorus is working on an interesting program to be given here March 2. This will also be rendered at Mount Morris College some time later. The Boys' Glee Club of Mount Morris will give a return program here during the spring quarter.

Items of Interest

In conjunction with other educational institutions of the states, the Bethany faculty and students voted on the Intercollegiate Treaty Referendum on January 13. The vote here was largely in favor of such compromises as will insure ratification of the Peace Treaty by the Senate.

On the evening of January 19 a farewell meeting was conducted in the chapel for the last party of missionaries to India. Messages were given by Brother and Sister D. L. Forney, Brother and Sister F. M. Hollenberg, Brother and Sister J. E. Wagoner, and Sister Verna Blickenstaff. A number of responses were given assuring them of constant interest in prayer. On this same evening this party left for Seattle, due to embark on January 27.

Among recent lectures have been an address by Rev. W. J. Maplesden, Protestant chaplain at the Cook County Infirmary, and another by Mr. Arthur Burrage Farwell, President of the Chicago Law and Order League.

Among recent visitors at Bethany have been Brethren Wenger, Myer and Baugher from Elizabethtown, Pa.; Sisters Widdowson and Kimmel and Brethren Emmert and Blough from Huntingdon, Pa.; Brother John Roller from Bridgewater, Va.; and Sisters Hollinger, Harley, and Hinegardner from Nokesville, Va. All these were en route to and from the Des Moines Conference. Brethren David Heckman of Morrill, Kan., and W. T. and I. D. Heckman from Cerro Gordo, Ill., visited at Bethany over January 18, having come to see their daughter and sister, Mrs. J. E. Wagoner, off for India.

Additions to the Bethany family have recently arrived in the persons of baby daughters born to Brother and Sister M. R. Wolfe, and Brother and Sister Clarence Clark, and a little son to Brother and Sister Earl C. Myers.

Since the holidays the following faculty members have had engagements as follows:

J. Hugh Heckman, Mount Morris College, January 2-9.

Emanuel B. Hoff, Elizabethtown College, January 13-24.

Ezra Flory, Blue Ridge College, February 1-8.

W. W. Slaybaugh, Grundy Center, Ia., February 15.

R. H. Nicodemus, Mississinewa, Ind.; Astoria, Ill.; Nappanee, Ind.; Spring Creek, Ind.

Announcement of Summer Quarter

Since 1918 our summer school has been lengthened to twelve weeks, making a regular quarter's work. The work is of the same grade as the rest of the year. This is an excellent opportunity for a pastor, Sunday School superintendent or day school teacher to be working on a course during the summer. The credits received can be applied to a regular course here or exchanged with our colleges.

In Chicago, any student can be in the soul-saving business because the city is teeming with life, with culture and refinement, also with wretchedness and poverty. Here one can prepare for any life work. The city is rich in resources for all kinds of experience along religious lines. Here a student can study Institutional Churches, Settlements, Sociology, Ethics, Foreigners, Rescue Missions, Charities, Civics and Philanthropy.

A congregation would be doing an invaluable service to their pastor to give him a three months' vacation to attend Annual Conference and Bethany Summer Quarter. He would come back with new inspiration next September.

Write the school if further information is desired. In a later bulletin will be given a detailed announcement of courses and faculty. Every pastor and Sunday School superintendent and teacher would do well to consider this seriously.



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(Continued from page 1)

many men and women and how much of equipment, organization, and money will it take to do our job in the best way?

All this touches our Brethren schools most vitally because they must face the question of furnishing the trained leadership for the whole task. It has been discovered by these studies and surveys that the leadership of the Christian churches comes out of the denominational Colleges, Seminaries, Training Schools and Academies. On the average it is said only from five to eight per cent of the leaders of the various lines of church work come from the state schools.

Therefore, if we are going to find the men and women to save the world—to man the work of home and foreign missions, we must sustain, develop, and strengthen our Brethren Church Schools.

And as for Bethany, it is necessary to consider wherein and how far must we further develop and strengthen our work so as to meet in the most adequate way these new demands to be made upon us in the professional training of missionaries, pastors, Sunday School teachers, directors of religious education, social workers, and so forth.

For this we ask you to pray every day with all the earnestness of your soul.

We ask you to help us think and plan and work. We need, we must have, the help of everyone who is loyal to Bethany and devoted to her interests. May we depend on you?

The Power of Faith

A. D. HELSER

A new faith with new power must grip men to heal our bleeding brotherhood. Faith is a passion, a passion that leads men on and on fearlessly to mold the world. The devil is pleased with men who have a passive faith in God, but he trembles when men, with a living, dynamic faith lay hold on the unlimited power of God for a crusade against sin throughout the earth. God is making large demands in these hours. We must come to the altar with a faith that invests life unreservedly. God wants prophets. Our faith must be large enough to make the kingdom of God coextensive with the inhabited earth. Fellow Christians, who dare postpone God's answer to our Faith?

A World Vision

AGNES KESSLER

I believe more firmly than ever that no Christian fully discovers himself until he identifies himself with a World Movement. Our sacrifices make us World Citizens. We have no right to claim exemption because of former sacrifices. We must have a passion for service, even though we must give up all that the world counts success; though we must remain poor and obscure; though some of us may have to walk the way-winding hillside of Calvary, where stands our Cross. Are we willing to hang on our Cross? The Cross of Christ will never be a reality to us until it becomes an experience.

Living Christians

MAE HERSCH

"And he who serves his brother best
Gets nearer God than all the rest."

It is easy enough to speak lofty and noble sentiment, but it takes a true Christian in action on the firing line to live the ideal in actual life. We hear so much about the value of love and service and yet we continue living the same selfish, aimless lives. The time has come when this must cease. This age demands a living and vital Christianity. This means that you and I must add our contribution. Will we wake up and do our share?